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of society, the greatest benefactors to mankind. And, in general, the guiding and directing parts of society, are more honourable, because more beneficial, than the guided; as the eyes are more excellent than the hands or feet, and the understanding than either. Upon this principle, a good school-master is, perhaps, one of the most honourable employments in the commonwealth: not according to the fantastic schemes of honour that have obtained in the world, but according to the eternal laws of reason and truth.

The last symptom of Pride that I shall mention, is the proneness and promptness observable in some men, of vaunting their own virtue or original, or exploits, upon all occasions; and making themselves, and their ancestors, their perpetual theme: for this is a sure indication that they are full of themselves. And this humour too often carries men into a vain ostentation of power, capacity, birth, and the like; than which nothing can be more ridiculous. And therefore *Solomon* rightly adviseth, *Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.* Praise indeed is a debt, justly

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justly due to worth and merit of every kind, from the whole world; and they who withhold it, where it is due, are as unjust in that instance, as they can be in any other: but when it is a debt much better received than exacted; received as an honour, than exacted as a right. This was a vanity that seems to have reigned remarkably among the *Corinthians*; and *St. Paul* rebukes it with a modesty, and an address, the most becoming and amiable that can be imagined: for although he was of more value in the sight of GOD, than any, or perhaps all those of that city whom he was appointed to instruct; yet he did not dare to assert it by self-praise: *For we dare not* (says he) *make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves amongst themselves, are not wise: but we* (says the apostle) *will not boast of things without our measure.* There is no such thing as perfection in man. All human excellencies are comparative; and had those vain *Corinthians* estimated theirs by those of their teacher, they had been sufficiently humbled. He was a man distinguished by GOD, with great accomplishments and endowments:

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downments: his faith was pure, his piety fervent; his zeal for the service and honour of GOD, strong and steady; his life one series of studying to do good; his learning extensive, his address decent and masterly, and in the perfection of what the polite world calls good breeding; his judgment clear, his style sublime, and his eloquence unequalled: and yet all these could not secure him the honour he well deserved from a vain and a self-sufficient people, whose united talents and merits were contemptible upon the comparison: yet all the ill treatment he received from them, operated only to his own greater humiliation in the sight of GOD, and more fervent prayers for their amendment. Happy are all those ministers and servants of JESUS CHRIST, who can follow the example of his patience, and his piety.

And thus I have done with the several symptoms of Pride. But here it is proper to observe, That since a distinction of the several ranks and orders of men is necessary to the government of the world, therefore a proper support of that distinction is not Pride, because it is necessary and useful, and consequently not faulty: and therefore for us to interpret